

MAINIFESTA AN UN-MONOGRAPH

CELEBRATING THE MAIDEN VOYAGE OF

MAINE SAIL FREIGHT

CREDITS



Creative Commons non-commericial.

The ocean is a commons not just for commerce. The wind is a commons not just for aviation.

Hoist a sail friends, for food sovereignty!

This document is the work of many people. In no role less than any other:

Severine v T Fleming Rivera Sun Charlie Macquarie Patrick Kiley Marada Cook Abby Sadauckus Lance Lee John Patrick

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STATE FLAG

The coat of arms of the State of Maine on a blue field of the shade of the blue field in the flag of the United States. Adopted by the Maine Legislature of 1909.

STATE FLORAL EMBLEM

White pine cone and tassel (Pinus Strobus, Linnaeus). Adopted by the Legislature of 1895.

STATE BIRD

Chickadee (Parus Atricapillus). Adopted by the Legislature of 1927.

STATE TREE

The Legislature of 1945 made the white pine Maine's official tree by the following resolve, "Resolved: that the white pine tree be and hereby is designated as the official tree of the State of Maine."

PREFACE AND ARTIST STATEMENTS

This is a story about a group of young farmers staging a pageant-like protest about the terms of trade in our agricultural economy, and the nature of transportation and exchange within that model.

It's an elaborate stunt, invoking colonial history and the maritime extraction economy of coastal Maine as a platform for discourse on a more regional, more prosperous, and more diverse food economy for the future.

We claim the ocean as an ally and a commons—a venue to imagine what a world where 60% of the retail price goes to the farmer, and viewpoint from which to watch the farmers of the region operate, and co-operate to circulate wealth and add value. We raise a flag for food sovereignty on the mast of our sail boat.

We are not content to labor where 70% of the agricultural work is performed by those without citizenship. We are not content to operate in a high-volume, low-value commodity extraction economy. We are not content to be silent while our nation negotiates yet more free trade agreements freeing only those at the top of the capitalist slag heap and chaining the rest of us to their terms.

This project is our retort!

Marada Cook Abby Sadauckas Severine v T Fleming



"The term *commons* includes not only a common resource, but a mechanism for community control. There is no such thing as a free commons: if it's free, then it's not a commons. Commons have bounds and rules that limit access. Commons, like democracy, must always be defended." – Brian Donahue in *Reclaiming the Commons: Community Farms and Forests in a New England Town*

INTRODUCTION

 $T_{\rm HE}$ WIND AND THE OCEANS elaborate a different context for our tech-structures view of the commons.

The Wind is a commons used by sailors. The Ocean corridor is a commons traveled by boats. The Airwaves are a commons used by the radio. The fish of the sea, the clams and mollusks of the inter-tidal zone, the rock-bound seaweeds dancing in the waves bedazzled with tiny crabs and shrimp and snails—these are all a commons.

Legally they belong to us all—a national, shared asset. Ecologically they are beyond all of us—massive systems outside human engineering or control. These assets are governed, managed, allocated by licensure and right, not as a private property but as a public good and a praxis of collective restraint. Our human laws acknowledge these as a context for limited human enterprise. Stewardship is our joint responsibility.

The laws of nature, unreliable in this changing climate, determine the health, productivity, and stamina of these ecological systems and these commons. Many of us in this modern time hardly participate in the physical commons. We are more familiar with the digital commons of certain corners of the internet, with its click-ready electric services. Throughout the course of this logistical pageant we invite people not only to join us dockside, but to join us in opening up our mental models to include the history, ecology, complexity, perplexity, and opportunity of the commons we share.

To re-map our perceptions of these concepts is difficult, but creativity comes to bear here. Through spontaneous, improvisational logistics we aim to explore a fantasy with enough momentum that it can vanquish the inevitable. Can lessons learned in ceremony translate into entrepreneurship? Our answer is yes, and we reiterate that relationships forged in philosophical and poetical expression build exactly the long term resonance we will need to keep courage.

So let us ask, how can our stewardship of this land and sea move beyond extraction? How can we sustain these resources and rebuild the infrastructure we need to create durable wealth from the land? How do we build the human skills of cooperation, team-work, and balanced enterprise? The organic farming movement, the community fisheries movement, the sustainable forestry movement—all of these movements and practices have leadership in Maine, where wise and ever-wiser stewardship is a matter of homeland security.

Let's start with a turn to the archives. The Old Fort Western, Maine



Maritime Museum and Penobscot Marine Museum faithfully preserve the transactions and correspondence of 18th and 19th century merchants, who negotiated with short, email-like memos of back and forth bantering—haggling and negotiating on cargoes, ports, warehouse spaces, echoes of the clamor and chaos of dockside commerce. These traders skills are no less relevant today, as young farmers, sympathetic handlers, and middle men must negotiate both supply and demand while navigating an emergent economic truce between producers and consumers. Traders logs then dealt with actual logs, coal, ice, granite, lime rock, live lambs, iron goods, and endless barrels of flour and salted pork. Today's cargo is different, but the need for elastic, spontaneous, and reflexive ordering and reordering of trade relationships remains. Whether by telegram or spreadsheet, this is the work that can slowly replace the Sysco-foods monopoly. So we begin with the stuff itself, commodity.

"Cabotage is the transport of goods or passengers between two points in the same country, alongside coastal waters, by a vessel or an aircraft registered in another country. Originally a shipping term, cabotage now also covers aviation, railways, and road transport. Cabotage is "trade or navigation in coastal waters, or the exclusive right of a country to operate the air traffic within its territory." In the context of "cabotage rights," cabotage refers to the right of a company from one country to trade in another country. The cabotage provisions relating to the "Jones Act" restrict the carriage of goods or passengers between United States ports to U.S.-built and flagged vessels. It has been codified as portions of 46 U.S.C. Generally, the Jones Act prohibits any foreign built or foreign flagged vessel from engaging in coastwise trade within the United States. Some provisions also require at least three-fourths of the crewmembers to be U.S. citizens. Moreover, the steel of foreign repair work on the hull and superstructure of a U.S.-flagged vessel is limited to ten percent by weight." – Wikipedia

COMMODITY

Molasses and Stave

MOLASSES is made from the boiled sap of sugarcane, grown in mono-cultured plantations under concentrated ownership for export onto the world market. Originally shipped in barrels, often made of Maine-sourced wooden staves, this cruel little commodity is an ideal prologue to the problem at hand

In 1919, Boston, the final destination of our own voyage, suffered an astonishing tragedy called the "Molasses Flood." A 2.3-million-gallon storage tank of the murky liquid overheated in the hot summer sun and burst, causing more than 20 deaths as an 8-foot-tall tidal wave of hot molasses cascaded through the north end shipping district. This flood was an extreme event, but a capstone on the well-established structure of violence buttressing the molasses trade.

Cooper Union is a beloved, much lauded institution built as a vocational, craft and technical school and endowed such that students can attend for free (until last year). Interestingly, the "Coopers Union," i.e., the labor organization founded to represent the interests of coopers (barrel makers) was quite short lived, this craft essentially pre-dating the industrial trade-unionism period.

This is what ships can do. Parsing out the history of trade shows us how economies are connected across oceans, where appetites build empires and monopolies dominate and dictate the terms of production for vast acreages. Remember, Caribbean islands were captured early on as colonies of French, Dutch, British and other European powers to produce and export tropical products. These islands, point one, became utterly dependent on external food-imports, denuded of their native forests and village structures, and were transformed over only a few lifetimes into pauper-peopled monocultures to serve the needs of rum. The trade route which connected these islands with point two—European markets and Northeast U.S. distilleries—is knowns as the "triangle trade." Point three on the triangle was the coast of Africa, where ships stopped to pick up slaves. It is estimated that a total of 9-11 million enslaved Africans were shipped by sail-vessel from the coastal ports to these islands, and later to southern cotton plantations. And this cotton was for 50 long years the single largest export of the United States.

So we see one bitter path, ruthless in its supposed efficiency and well-oiled on the illusion of cheap energy and endless labor. The intense specialization of these island economies in the export market of their colonial overbearers meant functioning on factory lines—exporting capital and importing everything else, usually encased in barrels sourced from Maine. Here we can witness a march from commodity to enslavement, but that is not all. Here we can also identify a platform on which to structure a different reality.

Salt

IN BEARING WITNESS to such a history of destruction, we ask, as creatures living and eating, what kind of commodity exchange might mark a different trail? Can we establish trade routes which are based in community needs and cultures of positivity and love instead of parasitic extraction and expansion? What commodities might we start with? As





this new millennium opens with the looming threats of transnational trade deals like the Transpacific Partnership (TPP), the Transatlantic Trade and Investment Partnership (TTIP), and the Trade in Services Agreement (TiSA), where might we turn for our own unusual trade-adventure-in-defiance against these dark clouds of "business-as-usual?"

We're starting with one freight item that has a long history of revolutionary potential: salt.

Over a hundred years before Gandhi's independence move-

ment kicked the British Empire out of India, the American colonies were roundly beating the same empire using tools of nonviolent action—noncooperation, civil disobedience, boycotts, strikes, blockades, parallel governments, marches, rallies, and self-reliance programs. The two independence movements even shared parallel salt campaigns.

Both the American Revolution and the Indian Self-Rule movement used salt as a tool of resistance and liberation. Gandhi's 1930 Salt Satyagraha campaign is famous. The 1776 New England saltworks expansion is virtually unknown. Indeed, the well-organized, clearly-identifiable nonviolent campaigns are often overshadowed by violence and war in the retelling of revolutionary era history. The research, however, testifies to the nonviolent campaigns pivotal role in the struggle.

Know your history, as the saying goes. The British certainly should have. In 1930, one hundred and fifty years after American Independence, Lord Irwin, Viceroy of India, commented on the brewing salt law resistance saying, "At present the prospect of a salt campaign does not keep me awake at night." Too bad, if he had stayed awake studying the history of salt, colonial governments, and independence movements, he might have lost sleep, but he wouldn't have lost India.

Over a century ago, the British Empire lost the American colonies over a famous tax on tea and one lesser-known commodity: salt.

Everyone knows the story of the Boston Tea Party—rowdy colonists, incensed by the tax on tea, dressed up as Indians and stormed Boston

Harbor to dump the contents of a ship carrying import goods into the water. The colonials boycotted tea, demanding "no taxation without representation." Less well known is that the tax on tea also contained a tax on salt. At the time, salt was a necessity of both household survival and for the economic functionality of the colonial fisheries, which exported salted fish. There were, however, no saltworks along the lengthy coastlines of North America. The salt used by the colonists was imported from the British Caribbean.

When the new tax laws were announced in the colonies, the colonists declared they would boycott imported goods from Britain, refusing to cooperate and declaring independence. A crippling embargo was placed on the colonies, cutting off the supply of imported salt entirely. In response the Continental Congress placed a "bounty" on salt to encourage the young nation to build saltworks and produce this essential resource. Cape Cod responded to the call, even inventing new elements of the salt production process. They rejected the process of boiling out the water, as it used too many cords of wood, and instead developed a system of producing salt that used wind power to haul the seawater to the drying troughs, natural solar power to evaporate the water, and a unique construction of rolling canvas roofs that would keep the rain out of the troughs, then pull back on sunny days to allow the light in. The production of salt increased the Americans self-reliance, lessened their dependence on the empire, and strengthened their ability to resist British oppression.

The railroad, and its role in the booming lumber trade of Bangor, is shown in this early photograph of the Queen City's wharves. These ships were part of the lumber fleet that made Bangor pine known and in great demand throughout the world." To Brigadier General David Forman Head Quarters, October 19, 1777.

Sir: I have your [letter] of the 17th. and am sorry to hear, that the information you have recd. of the intent of the Enemy, to destroy the Salt works upon the Sea Coast of Monmouth County, will divert you from coming to the reinforcement of this Army; but these works are so truly valuable to the public, that they are certainly worth your attention. If you should have any force to spare, after protecting the Salt Works, I think you had better, instead of crossing the Delaware, direct it to Red Bank upon the Jersey Shore, opposite to Fort Mifflin, where we have a Body of Men posted for the defence of the Cheavaux de frize.

The Enemy, last night, left Germantown and fell down to Philada. our Army will move downwards in the Morning. I congratulate you upon our Sweep to the Northward which is beyond our utmost expectation, and I hope the example will incite us to make as complete a conquest of Genl. Howe. I am etc.

- George Washington

These three dynamics—increasing self-reliance, lessening dependence, and strengthening the ability to resist oppression—are all elements of what Gandhi would later call the "constructive program." Gandhi employed eighteen different constructive programs in his movement, one of which was the production of salt. The 1930 Salt Satyagraha was a powerful demonstration of the two-fold strength of nonviolent action. In addition to the constructive dynamics, it also utilized the "obstructive" dynamics of noncooperation and mass civil disobedience, as well as many acts of protest and persuasion including marches, rallies, picketing, letter writing, and demonstrations.

The story is simple: the British Empire held a monopoly on the production of salt in colonial India, operating the saltworks to their own profit and charging the Indians for the staple. In 1930, Gandhi decided to openly defy the salt laws, inciting thousands of Indians to make and sell salt, rendering the salt laws unenforceable through mass noncooperation. Gandhi, as always, added his usual political clarity and dramatic flair to the undertaking. Where the Americans pragmatically made salt as a necessity of survival and a tool of self-reliance, Gandhi's marches, public announcements, mass disobedience, and inimitable sense of humor made humble salt the downfall of British authority over India. Gandhi overtly challenged the British over salt, and won.

Today, contemporary struggles revolve not around colonies and crowns, but rather between citizens and trans-national corporations. As we travel from Portland to Boston, reinvigorating traditional ocean trade routes, we also join the growing popular resistance to global corporate



domination. As history will attest, success lies in the willingness of the people to non-cooperate with business-as-usual, and instead participate in the constructive actions of local, sustainable, and renewable economies.

The basic lessons of salt still hold true for modern times. Increase self-reliance. Lessen dependency on oppressors. Refuse cooperation with injustice. Build parallel institutions.

Build parallel institutions—that's what we're working toward with Maine Sail Freight. As part of this task, and

indeed an essential part of any endeavor of re-imagining, we've been exposed everywhere to the histories of other vessels sailing in our same historical currents.



TRADITION

"Always their great pride has been in good ships and good [wo]men to sail them. Living with the sea as a constant companion they have become a somewhat mystic and imaginative people." – from the Portland City Guide of the WPA Writers Project

The Ernestina

WE LEARNED about the *Ernestina* from Robert Stevens, boat builder and shipwright who's working on rebuilding another ship called the *Virginia* (allegedly the first boat built by Europeans on this continent). Robert came over to our table at Tall Ships to have a chat, and ended up pulling out his wallet to show us the Cape Verde dollar—with the *Ernestina* printed right on there.

The *Ernestina*! Such an integral block in the cultural and economic identity of a nation that she appears printed on its very currency (and here we might note the inability of our own country to get any female body onto our dollars and solidified into our own econo-cultural corpus of shared knowledge).



Completed in 1894 in the town of Gloucester, Mass. as the Effie M. Morrissey, the *Ernestina* was built to work the Grand Banks fishing waters off the coast of Newfoundland—storing and preserving her catch in that familiar commodity salt while out at sea. She moved quickly toward attaining celebrity when ownership was transferred and she was converted to an Arctic Exploration vessel, occupying a seat in the popular consciousness of the time which might have rivaled Jacques Cousteau and his Calypso of later years.

Holding various responsibilities throughout her life, the *Ernestina* completed surveying and radio missions during WWI and WWII, ferried people and cargo all along the entire length of the Eastern Seaboard, and completed Arctic explorations originating out of both the Atlantic and Pacific Oceans. As if this wasn't enough, she was eventually purchased for the use of carrying goods and immigrants between the New England region and Cape Verde, off the western coast of Africa. In fact today New England boasts one of the largest communities of Cape Verdean immigrants, mostly due to the trade network established by the *Ernestina*, who facilitated the last arrival of a group of immigrants into the United States by a regularly-operating sail vessel in the late 50s.

After she sat largely-unused in Cape Verde for more than a decade, the government of the newly-formed Independent Republic of Cape Verde announced that they would return the *Ernestina* to her home port on the New England seaboard. Though dismasted en route, she survived the journey and is currently undergoing restoration in Maine for eventual berthing in New Bedford, Mass.

Cargoes

Quinquireme of Nineveh from distant Ophir, Rowing home to haven in sunny Palestine, With a cargo of ivory, And apes and peacocks, Sandalwood, cedarwood, and sweet white wine.

Stately Spanish galleon coming from the Isthmus, Dipping through the Tropics by the palm-green shores, With a cargo of diamonds, Emeralds, amethysts, Topazes, and cinnamon, and gold moidores. Dirty British coaster with a salt-caked smoke stack, Butting through the Channel in the mad March days, With a cargo of Tyne coal, Road-rails, pig-lead, Firewood, iron-ware, and cheap tin trays.

- John Masefield, 1902



The *Ernestina*'s history—a vibrant and deep drafting mesh net of sail-powered adventure and transport—paints for us an alternate picture to the status quo: an exchange economy that can exist alongside our current model of high-seas exploitation, which functions as such in both its literal and metaphorical sense. This is an ocean ecosystem ripe for parallel institutions.

Even after being disregarded for supposed inefficiency in comparison to a fossil-fuel transportation paradigm, *Ernestina* remained central in a public consciousness unable to shake its awareness of the fundamental delusion of cheap-energy. We might note that, according to the US-based NGO Freedom House (make what you will of their quantitative methods), Cape Verde is the "freest" country in the world. There is untold significance in the fact that such a country recognizes the importance of hoisting cultural icons of populist exchange above the grimy loud-speakers of corporate consolidation.

The immigrants brought by the *Ernestina* stayed in New England and helped to nurture a population diversity akin to the diversification which is crucial to the survival of our agricultural economies. And this brings us back to a key point of the Maine Sail Freight exercise: diversification of local systems of production and distribution can be our shot across the bow of runaway capitalism.

A diverse farm landscape—a diverse economic landscape—is better able to adapt to climate change, better able to welcome newcomers and young farmers, better able to support the secondary infrastructure of communities and local businesses. A more diverse, more regional, adaptive supply chain gives growers the higher margins necessary during shoulder seasons, extends market reach, and provides consumers with a wider variety and a lower carbon impact. Regional distribution builds wealth within the region, helping businesses who spend it locally, instead of siphoning profits into distant corporate headquarters and shareholders.

As climate change bears down rapidly upon us, we know such diversification to be one of the best tools for survival we have around—an essential item in our quiver. The whites of the eyes are nearly visible, we pull back the arrow. It is only fitting that one of the newest horizons in contemporary shipping and oceanic trade is the very terminal face of our warming globe, and home territory for our intrepid Sail Freight grandmother *Ernestina*: the Arctic Ocean.

THE HORIZON

Shipping Across the Arctic

FORTUNATELY the *Ernestina* has been re-masted since her most recent voyage back from Cape Verde, because the reality we face is now a world of fossil-fuel-based eustasy. The melting of Arctic sea ice has come to fruition, and in front of us we see the opening of new shipping route across the top of the globe.

John Kaltenstein, marine policy analyst at Friends of the Earth, gives a stark picture:



"Unrestricted and weakly-regulated shipping in the Arctic paints a grim outlook for fragile polar environments and for efforts to combat climate-forcing emissions such as black carbon. In just two months, the U.S. will assume the chair of the Arctic Council—the intergovernmental forum for Arctic governments and peoples-and it will have an opportunity to push for stronger protections in the Arctic, including a ban on the use of heavy fuel oil. The Arctic requires protection from noxious emissions and the possibility of more frequent

heavy fuel and oil spills. The International Council on Clean Transportation's findings further validate the need for cleaner fuel use. The U.S. has a responsibility to the Arctic—and to the world—to protect these unique polar ecosystems and the people and wildlife that reside in the region."

Will the U.S. act? We know one thing for certain: Royal Dutch Shell's drilling vessels are heading toward the Arctic right now, with a big stamp of approval from our very own government. Graceful in the face of their righteous rage, Greenpeace activists have performed their own feats of truly acrobatic logistics to stop this madness—a hanging human barricade

in Portland, OR blocking the progress of Shell Oil's *Fennica*—but the government-sanctioned train wreck continues unimpeded.

The impacts of our current global-transportation network are profound, and even more offensive when measured against the Arctic front which is now opening up. Friends of the Earth puts some of this into perspective:

The amount of air pollution produced by ocean-going vessels is staggering. A single cargo ship can produce as much air pollution as 350,000 cars in an hour. These large, ocean-going ships operate on diesel engines the size of a single-family home, and most burn "bunker" fuel, which is cheap, but much more polluting than fuels used to power vehicles. Bunker fuel contains high concentrations of toxic compounds banned from use in most other industrial and consumer applications.

International Maritime Organization

Friends of the Earth through their federation. Friends of the Earth International, has been working tirelessly to pressure the International Maritime Organization to strengthen international ship emissions standards. The IMO is the U.N. specialized agency that regulates international shipping, and it is the central forum for addressing the environmental problems associated with ocean-going vessels. The IMO seeks to harmonize the regulatory landscape that governs shipping, and with much of the world's oceans extending beyond the territorial waters and even exclusive economic zones of States. the regulation of shipping on the high seas falls squarely within the jurisdiction of the IMO. Friends of the Earth has a multi-faceted campaign to achieve key protections from shipping pollution at the IMO, where we seek robust, mandatory measures to prevent accidental spills; stringent requirements to minimize pollution from routine discharges of oil, chemicals, wastewater and garbage; and air quality controls to reduce air pollution, including the discharge of black carbon, from vessels. (See more at: http://www.foe.org)



As global trade increases, global shipping is expected to double within the next decade, bringing shipping pollution to new highs. EPA estimates that emissions from ocean-going vessels will double their contributions to the national mobile source inventory of sulfur oxides and quadruple particulate matter—both of which are major health threats. Increased ship emissions not only degrade air quality, but also contribute to global warming, ocean acidification and eutrophication of waterways.



Friends of the Earth has been kind enough to take the time to remind us that much of the Arctic Ocean lies outside any state or First Nation—it belongs to us all. This brings us back again to the prime importance of developing parallel institutions to match the future we know to be necessary for survival, let alone for a potential to thrive. The brewing storm over the Arctic Ocean reminds us that, as stated at the outset, the ocean is a commons, and we must manage it as such. This is the importance of Maine Sail Freight: these institutions are the tools.



Over 900 influential politicians, academics, Nobel laureates, artists, and more have added their names to the International Declaration on the Future of the Arctic to use their influence within a rapidly growing movement to save the Arctic. With their support and the majority of citizens from across the globe who we now know agree, we can work together to land on the right side of history. *Join the movement to save the Arctic at www.savethearctic.org*

RESTRUCTURING

"The tragedy of the commons seldom lies in common ownership itself. The tragedy usually lies in the expropriation of common resources for unrestricted private gain. Privatization is seldom the solution to the tragedy of the commons—more often privatization is the tragedy of the commons. The solution is to reclaim and strengthen the commons." -Brian Donahue in *Reclaiming the Commons*

THIS AIN'T NO SYSCO-SYSTEM, and more is at stake than a financial transaction. Consolidation of food distribution means fewer and fewer companies to coordinate trade in this country. Transparency and integrity lose out as 18-wheelers criss-cross the continent delivering mass-pro-duced commodities in lock-step schedule, centralizing control, privileging specialization and monopoly. But there are many reasons to veer away from the status quo, and truck traffic isn't the least of it. We're hoisting our sail to celebrate the new regional economy's many benefits, and to protest the impact on regional livelihoods caused by concentration of power and poor labor conditions, hallmarks of our current global food and trade system.

We know it will take a lot of work to rebuild the infrastructure, expertise, and capacity of our regional foodshed. From hand to hand, to box, to boat, to bike, our ethic is of exemplary transparency, a poetic counter-punch to the opaque, anonymous, insincere and abusive conditions of today's global menu. At the center of this project is a provocation to examine the terms and scale of our trade, and what kind of approach and technology makes sense. Having deliberated the best methods for the project of re-regionalizing our agricultural production and distribution systems, we've chosen to focus on cooperative methods and cooperative businesses.

Organized along democratic principles of co-ownership, the cooperative form makes sense because cooperatives focus on mutual benefit. That means we're in it for the long term, in relationship with each other and anchored to the place we're based. We care about the health of the watershed and the soil, the oceans and their ecology, we care about what the farmer is paid at the gate. Because our port towns must thrive, we care that there's a working economy for boats and sailors. We want an honest cut for the delivery cyclists and the logistics staff typing on the computer, and we'd like a little profit margin set aside to develop the project further. A far cry from the 18-wheeler truck stop, we recognize that this regional economy is a team effort.



Since colonial times, Maine's economy has been tied to natural resources and their extraction. In the 19th century, tiny petticoated child laborers dipped matches in poorly insulated factories, and fetched water without proper shoes. Until the 20th century, Maine men performed back-breaking work in quarries and lumber-yards. The heydays of sail were also the birth decades of American commodity capitalism as cargoes swirled the globe. Monopolies and dynasties built in energy and locomotion, as well as in merchant ships, and the wealth-in-play created proud civic institutions—libraries, grange-halls, and IOOF community halls—alongside prosperous mansions of mill owners, mine owners, traders, and eventually speculators too. Now the polished red locomotive casts a veil of romance over this brutal extraction period.

Though less apparent in Maine, an exponential scale of human misery is present in the other resource-extraction economies opened up by world trade, mega-technologies, and unrepentant corporate globalization. The flowering of this resource-exploitation economy can be seen in unregulated mines, in tech sweatshops, in the clear-cutting of rain forests in Papua New Guinea, the expulsion of pastoralists in East Africa, in drilling, fracking, and shipping of shale gas across the poorest countries of the rural USA.

But that is also why these are the sites to develop our own parallel institutions. Readied for a new future grounded in alternative modes, these crossroads of trade and production are indeed the places where we can begin to work the commons using the tools we've identified in our pursuit of a diverse and sustainable future. In the face of overwhelming odds we need these flags hoisted, to encourage, to love, to fight, and to feel the bite of the wind on our noses as we face the horizon.

What can we accomplish?

We invite the public to experience the portend of this question—to engage with trade directly, clip-board in hand, across the thresholds of land and sea, past and future. Learning together is a part of working to create the resilient, regional, prosperous food economy that we need. Courage, patience, and poise comes from knowing how far we've already come. Squinting out to sea, scanning the ocean's long horizon gives us a context from which to orient ourselves. The sea is here, the land is here, the wind is here. We will build an economy to suit them.





The Tale of the Tancook

by Lance Lee

 $T_{\text{HE CAST IRON STOVES}}$ were loaded in Nova Scotia into the schooner *Vernon Langille,* run to the Maine coast under sail and sold in Bath. She's an open boat, and the first one in half a century known to have crossed the Bay of Fundy. It was 1979 and the reasons were two: The vessel, a *Tancook whaler,* widely considered the loveliest of the inshore fishing craft of North America,, was built by and for apprenticing—reviving the centuries old practices of learning and passing on the skills of the sea. The senior apprentice of those who built the *Langille* became the first mate, understudy to seasoned captains. The second and the more important reason was to encourage in *actions* rather than words the harnessing of the wind again to deliver bottom line freight, saving by not using fossil fuel, providing seamanship training, and avoiding pollution. *Words* were in no way disdained. Media coverage was sought and accorded. We quote from two sources that told our Tancook story in 1980 and '81—the *Nantucket Mirror* and the *National Fisherman*.

The National Fisherman, foremost in coverage of the maritime world of those years, ran two cover articles in 1980. After the Nova Scotia passage the project designed, announced and set in motion an International Conference to further advance sail freight. Both modern and traditional designs were represented. Germany, Japan, the United Kingdom and three American firms entered designs and presentations. Slated were the *Fletner roter*, a fully rigged ship called the *Herzogen Cecilie*, a Downeast Maine schooner and an adapted 300-foot motor sailor designed by the acclaimed Frank McLear. Key to primary experience, organization and innovation was the Wind Ship Development Corporation of Norwell, Massachusetts. David Getchell, editor introduced the *Fisherman* articles:

This is the second of two articles proposing ways the nation might move toward restoring sail freight as a viable industry in a world where petroleum-based energy is becoming increasingly expensive. The author is director of the Apprenticeshop... and in our April 1980 issue he described how his organization established a pilot project of sail training and sail freight that he believes could be adopted by many other groups. The key to the pilot project has been the building, launching and use as a freighting vessel of the Tancook whaler, the *Vernon Langille*.

Is there Working Sail in our Future? opens:

It is critical to the success of the *Vernon Langille* as a symbolic gesture—that is, of encouraging the development of sail freight and sail training—that the actual form of the little *Tancook* whaler not be misunderstood. Just as she is a modern adaptation through the extensive use of white oak, silicon bronze and polysulfide epoxy...we hope to see the age-old principle of adaptation come to bear more broadly in the field of design and planning for wind-powered transportation.



Below excerpts from that article:

Some guidelines: First, both public and private funds should come to bear. This suggests the early partnership of the Maritime Administration of the U.S. Dept. of Commerce. Second, modified rather than old- fashioned rigs may be the right track. Third, steel hull construction, or at least composite, appears necessary for almost self-evident reasons. Availability and cost of the timber to frame out a sizable vessel today make doing so in oak or long leaf yellow pine or central American hardwoods almost prohibitive. The same holds true for labor costs, always with a reservation here as there is much to admire in any effort which sustains older techniques which may well prove valuable to maritime affairs years hence. The last point strongly suggests that cost and experience alone ought not to be the only variables



considered but also efforts to sustain technical continuity. Finally, sail freight is hardly a simple affair. In the old days it was rarely set in motion by individuals unaware of the complex make-up of the many

forces which they were up against. Modern venturers in this field, whether on a theoretical or practical plane, should design their projects with more than the criteria of hull and rig, economics, viable route and time of year and nature of paying cargo (perishables, volume vs. weight, etc.) in mind. Each of the above is obviously a critical factor which must be taken into consideration. The studies conducted at the university of Michigan and Princeton; in Hamburg by Prolss and the Dynaships; on the East Coast by Bergeson and MacLear; and on the West Coast by Hugh Lawrence (Dyanship again) are pursuing these elements.

But there is another consideration we would add besides those of a technical nature—the variable of seamanship. ...It often appears that the crucial response in active seamanship, or demanding circumstances, depends not so much on having a book solution as to doing the right thing when you don't know what to do.

With *It Is Time to Take a Giant Step Backwards*, Rep. George Brown of California introduced a resolution in October of 1975 to reexamine the commercial viability of sailing ships. Included in the July 1976 *National Fisherman* article entitled "Small Vessels Can Offer Square-Rig Training," Brown said in part:

I say this only semi-facetiously because, in truth, we do need to get this country moving backward towards values and technologies which have unwisely been abandoned. Only by changing our current lifestyles, which have evolved to a level of organization that requires more energy than can be reasonably provided, can we expect to maintain a stable, balanced society.

A variety of wind-powered sailing vessels have...a proven technological feasibility, a significant saving in energy consumption, and perhaps most significantly, they share the scorn and prejudice of their modern counterparts against the slower speed and more humble appearance...

Brown uttered those words just forty years ago. Voices today make nearly identical cries and with factual data unavailable to him. Of course there's an angering debate. Within its spiraling *paradigm*, defined by the *Britanica* as '*example*' or '*model*,' is increasing worth. The *Langille*'s record of hauling cordwood, granite, cranberries, sheep and more was accrued during the severe oil shortage of 1979 and '80 when long lines at the pumps were the rule. The major parallel between Maine Sail Freight of 2015 and the Tancook Project of '79–'80 is to draw public attention to the wisdom of sail freight through first live demonstrations and then broad media coverage.

How Did It All Work?

Notes below from the Tancook logbook of 1980:

The breaking, black rock coast of Nova Scotia came up suddenly out of a cold fog. There is that quick white smother of foam, which is all the warning you need in an open boat and we tacked. Tancook Island was off under our lee and we didn't see it for several days...

August 27,1980 08:00 Hard easterly. 11:25 Carried double-reefed foresail alone out of Harwich, windward of L'Hommedieu Shoal. 12:40 Through Wood's Hole—against peak current. 20:50 Made north end of Cape Cod Canal.

In our future a comparable practice will serve. Professional crew must be there—for safety, training, legal and sensible compliance. But again *sea-apprentices*, those eager to gain such demanding, exhausting, exhilarating and fun experience will come into play. An administrative drain will be scheduling, sudden dropouts, weather, the unexpected painsin-the-ass. Seeking and training novices does a growing service to the nation. Over two seasons the freight paid the *Langille*'s skipper, and the mate as understudy gained further competence, not pay. A growing list of names and addresses is maritime gold. The apprentices put in maintenance and spring outfitting and put her away in the fall. Thus we emphasize the union, of hauling bottom line freight and sea-apprentices, in the same hull. When commerce and training are united and joined with the cost savings of using the wind, we gain more than a two'fer. Money, just at this hour in our history, seems to have run a bit amok. Fuel consumption has joined it. Wind's a grand *paradigm*. We learned how to run the Langille from a master of the wind, his glorious paradigm and so bring us next to The Erikson Factor.





The Erikson Factor

Call the wind and its commercial use an *exploded* paradigm. Gustaf Erikson ship owner from 1900 of *Marieham* in the Åland Islands and master of a fleet of the great square riggers of the last era of commercial sail 'round the earth from 1900 to the second World War. He paired bottom-line freight with sea-apprentices, commerce with learning, in some of the finest, demanding *labor-for-learning* ventures ever known.

Erikson salvaged these engineering giants of the Age of Sail from the knackers, bought them at the very bottom of the market and put them back in service, training a generation for the sea. They were immense. *Law Hill, Hugomont, Herzogen Cecily, Pamir* and *Passat*. At their peak in 1936, fifteen of these vessels were sailing around Cape Horn to the Australian Bight for wool and wheat, the Chilean coast for guano—for nitrates, fertilizer—and back to the English Channel. For some, the experience was a requirement to obtain mates' tickets in commercial vessels, steam or sail. For others it was an adventure unlikely to be trumped. The practice was terminated in 1939 by the torpedoes of the U-boats.

The practice, like that of the saltwater farm and the widening organic movement inland was and is to *Scrounge*, *Struggle and Make it*. Thus, *The Erikson Factor* was the blueprint adapted next by Outward Bound founder Kurt Hahn for seven years; then the Tancook whaler and next? *Maine Sail Freight*.

Late on the very first night of our 1977 Tancook (Nova Scotian) research, via beakers of whiskey, Neils Jannasch gave us his story: Drafted into the *Kriegsmarine* in the spring of 1945, he was sent into the U-boats, their expected return then estimated at 25 percent. He said goodbye to his family, reported to Kiel, was reassigned and became a communications officer on the Norwegian coast. With sparse communications remaining he spent the remainder of the war in the small traditional *Boats of the North*. He then went out to Ireland where Erikson had laid up for the war's duration, *Pamir* and *Passat*, his last two square-riggers. Becoming *Pamir*'s ship keeper with patience, or rather *impatience* rewarded, he went before the mast to the Australian Bight, doubling the Horn in the last long run of commercial sail.

And then the same again! In 1949, Niels became bosun in *Passat*, as the renowned educator Kurt Hahn drew Germans and British together into a remarkable program. Hahns' germinal *Confidential Memorandum of 1948* includes:

The working of a Square-Rigged Ship demands more in endurance, resource, vigilance, co-operation than almost any enterprise designed by man. It stirs the heart and tires the imagination even today as all can testify who saw the *Pamir* sail into the Thames how the heart of the London people went out to that beautiful lady.

By 1949 Hahn had acquired *Pamir* and *Passat*, formed a German-British partnership and adapted *The Erikson Factor* perhaps as well as ever applied. For seven years he ran cargo and sea-apprentices to and from the English Channel to Rio de Janiero. But Hahn's *Why*? beyond black ink was to rebuild Europe. *The buildings and cathedrals will be not be difficult; rebuilding the economy more so but it is trust that we must rebuild*. He crewed the two great barques with Italian, German and British youths including two former U-boat commanders. In this union too, *The Erikson Factor* governed the *Why*?

From May into September of 1979 and '80 the 34-foot *Vernon Langille* ran cargoes and sea-apprentices from Nova Scotia to Nantucket. Sheep from grazing islands were brought to the mainland; cordwood brought to other Maine Islands and Nantucket; the iron stoves carried from Lunenburg to Bath; Cranberries; Granite; White oak logs—keel stock for a big pinky schooner...

There's another factor: the curves of the sails and the grace of form and function. Said Goethe, *Beauty tames anger*.



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NATIVE COTTON IN USA

History indicates a majority of the cotton found in USA today came from Acala in Chiapas, southern Mexico

otton has an extremely well documented role in history. However, in the 20th century, its significance has been underplayed or misunderstood. Nonetheless, cotton is once more at the centre of attention: in an attempt to promote transparency and sustainability, members at all levels of the global textile chain are posing questions and scrutinising the answers.

The cultivation history of this fibre has been highly significant to the present goals. The seed now known as the 'Mexican Burr' originated in the Mexican Highlands. In 1806, the first documented instance of transport from Mexico to the USA was recorded by Walter Burling of Natchez, Mississippi. According to contemporary accounts, he addressed the Viceroy of Mexico in an attempt to gain permission to import the seeds. His request was declined, but he was allowed to export a doll filled with the seeds. Its arrival in the USA coincided with the development and adoption of cotton gin. Larger scale production and demand led to the growth and ultimate dominance of the cotton industry in the USA.

Later, an interesting cotton seed variety from Algeria called the Wyche was

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introduced by way of Mexico, and this new import raised a number of questions about the undocumented appropriation of Mexican seed varieties since the time of their 'discovery'.

Photo by Emily Kelle

As agriculture became more sophisticated in the 20th century, a stock of seed from Acala in Chiapas came into use. One account of the trip to Chiapas and the discovery of the seed is fascinating and quite blunt about the entitled appropriation of the strain.

In the outskirts of the town of Acala, at an elevation of about 3,000 feet, a small patch

INTERNATIONAL

of cotton was soon located. A sample of the local seed was obtained from the owner of a primitive cotton gin. This lot was labelled 'Acala' in the subsequent experiments in Texas, and it was from this stock that the Acala variety was derived.

Open bolls of cotton of strikingly large size were found in the native market at Tuxtla Gutierrez. A basket of cotton was purchased, and the large size of the bolls was verified, 38 bolls producing a pound of seed cotton. The fibre was abundant, 3 inches in length, and apparently of high quality. The cotton was said to have come from the village of Acala, about 25 miles southeast of Tuxtla Gutierrez; therefore, a visit to that district was next undertaken.

This was no small task, since the journey to Acala from Tuxtla Gutierrez took several hours on horseback through arid country. The interior of Chiapas is an elevated plateau region with occasional open forests of pine and oak similar to the terrain in northern and eastern Texas. However, in other areas, the terrain was similar to the more rugged regions of southern and western Texas. Hence, adaptation of this variety to the drier regions of Texas and Oklahoma seemed likely to succeed.

A US Department of Agriculture circular from November 1927 states: "Most of the cotton now being grown in California and in the irrigated valleys of Arizona, New Mexico, and western Texas is of the Acala variety. About 400,000 acres of Acala cotton were planted in these districts in 1925. A much larger acreage of Acala might be estimated by including northern Texas, Oklahoma, and adjacent States, but definite figures are not obtainable, and much of the seed is so badly mixed that it should not be considered as representing this variety."

Appropriation was nothing new in many areas of business and culture. For ex, the rare cochineal colourant from the state of Oaxaca was used to dye 18th century textiles in Europe. As they say, imitation is the sincerest form of flattery. However, the situation is radically different in the 21st century, in which we suffer the outright theft and control of seeds by multinational corporations. These behemoths are the only parties who are enriched by this form of larceny.

In the 1960s, the renowned Berkeley geographer, Carl Sauer, acknowledged the significance of the adoption of the Acala: "Yet these primitive forms hold by far the greater range of plant breeding possibilities for future, as yet unrecognised, needs. Some years ago we secured from southern Mexico seeds of a type of cotton called Acala, that made possible the current development of cotton growing in the San Joaquin Valley."

An obvious question would be whether or not there would have been a cotton industry in the San Joaquin Valley without the Acala. If not, would there have been any cotton industry at all in the USA? These are important areas for further exploration and research. Is it fair to say that the cotton industry owes a huge unacknowledged debt to the Mexican state of Chiapas and its indigenous peoples, who are rightly the inheritors of the seed.

That this injustice is still being perpetrated is proven by the case from 1990 in which Sally Fox attempted to introduce Guatemalan seed. Amazingly, the authorities refused her request to grow more than 200 acres of naturally coloured cotton (bred to have colours other than the vellowish off white typical of modern commercial cotton fibres) on the basis of a 1925 law created by the Acala Cotton Board. Paradoxically, she was repeating the importation approach that had been commonly practised for the past 200 years. Moving and growing seeds from Mexico and Latin America had been a tried and tested method of generating huge profits from cotton farming.

The more we examine the history of cotton, the more we discover past mistakes in its cultivation, growing, harvesting and processing. We can learn from these mistakes and begin a dialogue that is inclusive and fair so that we do not perpetrate these injustices again.

The description 'native cotton' has many connotations, of which the most obvious



A cotton picker in 1938-Arkansas; photo source: www.theseamericans.com

is the term 'indigenous' because 'native' was the word used to describe locals in the 18th, 19th and even the 20th centuries. Hunting for cotton seeds was no different an endeavour from the act of searching for gold. Spoils were taken without compunction. In none of the remaining accounts is there any mention of payment for the seeds of the primitive cotton gin.

There are many other stories similar to these that go undocumented for many reasons. Setting the groundwork for research into the history and consequences of cotton seed cultivation cannot fail to reveal more about the roles and actions of colonisers throughout Latin America. Mapping the areas where colour grown indigenous cottons have been found and continue to grow would reap numerous rewards for researchers in many different fields. I know for a fact that, in the state of Oaxaca, some of this cotton is currently being grown as a small scale initiative for the sole purpose of education; such projects are in less danger of being co-opted by commerce.

Indigenous people should be given the right to work with their own patrimony and heritage. This is an integral part of a society at all levels of its culture. Enabling their re-appropriation of this important resource is a small but significant step in mitigating the effects of colonialism.



John Patrick is Founder of 'Organic By John Patrick', an ethical and organic apparel brand in New York, USA

APPRECIATION

We are so grateful to the thousands of links, of boundaries made porous, of kinship, of generosity, of humans responding to the resonance of purpose—binding together a set of possibilities far larger than our little team. As a group of young Turks, as Lance Lee calls us, with some experience coordinating in other regions, we have found the state of Maine hearteningly hospitable to our initiatives. We thank the many advocates without whom this boat could never have launched.

Thanks especially to:

Lys McLaughlin, Lance Lee, Arista Holden, Cate Cronin, Kathy Goldner, Pat Dunham, Jim Stone Soup Institute, Lulu Mclellan, Polly Saltonstall, Gabe McPhil, Patrick Kiley, Kristen Ripley, Heather and Paul Retberg, Lu Yoder



ABOUT THE GREENHORNS

Maine Sail Freight is a project of The Greenhorns, a seven-year-old grassroots organization that works to support new farmers in America. Our work is unconventional and various, we focus on event organizing, in person-networking, mixers, celebrations and workshops as well as the production of traditional and new media: radio, documentary film, blog, a book of essays, guidebooks, web-based tools. Our goal over the next generation is to retrofit the food system and to build a thriving agricultur-al economy, for healthy regions, healthy watersheds, and a healthy farm culture. We believe our movement can succeed with strong communication, solid business skills, sustainable farm practices and importantly, teamwork.

This one is quite unlike our other projects. Why is a terrestrial, young farmer-oriented organization, known for community organizing, media production and young farmer recruitment getting involved in shipping cargo? Good question!

Here are some reasons:

1. Infuse the imaginations of today's hard-working agrarians with boldness of historic mariners.

2. Move from New Media (which requires a screen) to old media which requires walking to the wharf, slapping a friend on the back, and knocking back a beer.

3. Create an institutional framework to join together with fisher-people, our natural allies, and share analysis of our ecosystem and how we're interacting with it.

4. Discover what's fair. Learn new skills in "terms of trade" in the real movement of cargo via an ethical channel. Can we do as well as the unionized post office?

5. Get low-stakes practice in emergency management and coordination. Can we improvise? Can we build our confidence and tactical finesse of food-moving logistics where there is no crisis?

6. Add your own reason here...

We hope you will join the network!

Tax deductible donations may be sent to our fiscal sponsor:

To Donate, please make checks out to S.E.E. with "Greenhorns" in the memo line. Send to:

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OTHER GREENHORNS TITLES

Greenhorns, 50 Dispatches from the Next Generation: An Anthology of Essays by Young Agrarians (2011) Greenhorns Guide for Beginning Farmers Greenhorns 2013 New Farmer's Almanac Greenhorns 2015 New Farmer's Almanac Greenhorns Guide to Affording our Land (2014) Greenhorns Guide to Cooperative Farming (2014) Greenhorns Guide for Benevolent Investors (2015) Greenhorns Guide to Fruit Exploring (2015) Greenhorns Guide to AgroForestry (2015)



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